Reader take Pattern by this Princely Youth,
Who walk'd upright in Godliness & Truth,
Wisely pursue the Sufferings of this Prince,
And soon *Barlaam* gain'd his Innocence.

THE HISTORY OF THE *Five Wise Philosophers:* OR, The Wonderful RELATION of the LIFE of **Jehosaphat,** Son of *Avenario* King of [illegible] in *INDIA.*

To which is added,

MEDITATIONS on the Seven Stations of Life, with the Three Great STEPS to Eternal Salvation: As FAITH, to be our Guide; HOPE, to be our Comfort; And, CHARITY, to hide a Multitude of Faults.

Also, INSTRUCTIONS for Children to be Obedient to their Parents.

A Treatise both Pleasant, Profitable, and Pious; By *H. P. Gent.*

LONDON:

Printed for *Edw. Midwinter*, at the *Three Crowns* and *Looking-glass* in *St. Paul's Church-yard.*

TO THE

Christian READER.

MEETING by meer Accident with this Treatise, I no sooner began to read it, but by the Smoothness and Plainness of the Stile, together with the pleasant Contexture of the Story, I was induced to peruse it through, and by the Perswasion of some Friends to whom I had shewn it, and who did highly approve of it, I could not rest for them till I had made it Publick.

The Story it self may seem somewhat fabulous; however, the Reader may from hence draw a good Moral

Moral, and learn to despise the World, with all its glorious Appurtenances, and specious pretences, from the Example of this Pagan, yet most pious Prince. The Athist, or Fool, that hath said in his Heart, There is no GOD, may be convinced with shame, that there is a Great Creator of all things, who is the just rewarder of Virtue, and punisher of Vice; if he will, with Jehosaphat, but observe the Dictates of Reason, the Virtuous Youth, altho' he was debar'd by his Father (who was a most cruel Persecutor of the Christians) from all discourse with any, (lest they should perswade him to leave those Idols his Predecessors had diabolically worshipped) Cloistering him up within a Palace built for him on purpose; yet by the Light of Nature, with the gratious Inspiration of the Holy Spirit, he attained to the Knowledge of the true GOD.

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which oftentimes Obstructs the Urine; it helps all Fluxes of the Belly, and 'tis a wonderful Thing for most Diseases of the Ears, especially Deafness, and outwardly apply'd, cures all manner of green Wounds, Ulcers, and Fistulas and cures most diseases in Women, and many other Distempers, which you may see at large in the printed Bills of Direction.

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The last Course his Father took, was to give him the fourth part of of his Kingdom, with a great Treasure; which as soon as he received, he distributed amongst the Poor and Needy. To increase his Faith, he was also impowered from Above to work Miracles, which wrought so strongly on the infidelity of Aveneric the King, that he, with most of his Nobles and Subjects, became Christians, and soon after he died.

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THE

HISTORY

OF THE

Five wise *Philosophers*:

Or the LIFE of

Jehosaphat.

THE Flourishing State of *Barmas* had to their King, *Avenerio*, a Prince most cruel against the Christians, insomuch that he made a Decree, That all should be banish'd out of his Kingdom; to that end Commissions were sent, that which were found after a Day perfix'd should be slain.

He had to his Queen a Lady of an incomparable Beauty, but barren of

A Children,

Children, which caused great grief unto them both; for oftentimes he gathered together the Priests of his Idols, and offered great Sacrifices, to the end they should pray to their Gods, that they would be pleased to give him a Child; but all was in vain. After a time she conceived, Christ shewing a Miracle, which caused the King greatly to rejoice, making to his Idols bountiful Feasts, and offering by his Priests 200 Bulls and 200 Sheep, with much Bread and Wine, causing great joy and mirth thro his Court.

WITHIN three Months that she should be deliver'd, the King commanded all the Wise Men to assemble before him, chusing five out of them, and said:

SIRS, The Cause why I sent for you is, that you should remain in my Court till the Queen be deliver'd, and when the Child is born, to tell what Planet at that time most reign'd, and what Nature and Disposition it shall be of. To which all answered, we will obey your Command.

A while after the Queen brought forth a Male Child, whom he named Jehoram, causing great joy and feasting thro the Kingdom, the King giving large Gifts, and offering great Offerings to the Idols and Gods, that they would grant the Child a long and prosperous Life, to be gracious in the Eyes of the People, that after his death he might maintain the Kingdom in Peace and Tranquility.

When the Feasting was ended, within three days the King called the five Wisemen, and said, Tell me of what Nature my Son shall be of, and what fortune he shall have?

Then four of them answered, Sir, we find nothing but good towards him, for our Astrological Books shew, he shall be of a strong Nature, Great, fair of Person, full of Knowledge, long lived, and you shall have much Joy in him, and always he will be obedient to your Command. At whose saying the King was well pleased, and replied, I will also hear the Opinion of the fifth Astrologer; for he was esteemed wiser than the

other. When he came, the King asked him what he thought concerning his Son, and whether he was of the same mind as the former were of.

THEN he replied, Sir, I wish I could tell you better tidings of your Son than what I shall say; for I find not under what Planet he was born, but will contradict what the four former Wisemen have spoken.

THE King desired him to reveal the Truth.

THEN said the Philosopher, Sir, I find your Son shall be great, and more wise than any of your Race; but for the present I will declare the worst, which is, he will turn *Christian*, and will ruinate all your Idols, which cannot but be a great grief unto you: Besides, he will banish all your Priests, and be against our Religion, which none of your Predecessors as yet ever did.

WHEN the King heard the *Savii* say so, his grief was exceedingly increased, and said, How shall I prevent my Son's being a Christian?

To whom he answered, Let him for three Years together suck, and in the mean while cause a Palace to be built, in which let there be neither Window nor Beleony, to hinder his looking abroad. That done, cause him to be put therein, and let over him some strict Guardian or Master, in whom you most confide: Also let him chuse twelve young Maids, from thirteen to twenty Years old, commanding his Tutor to instruct him in your Religion, bidding all upon pain of Death not once to speak of Christ, nor any other Christian. Besides, let him be instructed in Learning, telling him he shall never die, but live for ever: And if any of the Maids be sick or die, let another be made choice of like unto the former; commanding them not to talk of Old Age, Death, nor any thing that may discontent him; not let him speak with any except those in the Palace, giving him all the Delights and Pleasures imaginable, to the end he may not grieve nor be angery; but let him have all the Joys and Pleasures as may be. So let him remain there fifteen

Years

Years, afterwards you may permit him to go forth.

THE King said, Wherefore should I do thus?

THE Philosopher answer'd, It is reported the Life of the Christians is such, that if any will observe their Law, he ought to suffer poverty, pain, fasting, giving Alms, and do Penance for the love of Christ, always thinking of Death and the pains of Hell; not giving themselves to the Pleasures of the World, but ever mourning for their Sins, afflicting their Bodies, striving to be chaste and clean from all Carnal delights. It is said also of the Christians who lives in this World after the Flesh, shall live eternally in *Hell-Fire* with the Devil and his Angels; but if a Man lives after the Spirit, good and patient, for the love of Christ, doing good Works, he shall go into Paradise, possessing those joys which never shall have end. Therefore, Sir, cause your Son to be thus brought up till he be fifteen Years old; so when he is used to eat, drink, and take his sport delight, you may after marry him to

some great Princess; till then you must not let him forth; so that all the Christians, nor their Prayers, cannot convert nor draw him from our Law, nor from the Pleasures of the World: By this means he shall never become a Christian.

When the King heard the saying of this wise Philosopher, he was much pleased, and said, *All this I will do.* So forthwith he sent for a Baron, whose Name was *Leonone*, a Man who for his former Fidelity the King did much confide in, saying unto him, *O Leonone*, I have sent for thee, because thou art he I dare repose more trust in, than any other in the World: To confirm the same, I shall commit the greatest Jewel I have into thy Custody, which is my Son *Jehosaphat*, who shall remain under thy Tuition fifteen Years; and thou shalt have also twelve young Virgins and one Tutor, the Virgins from thirteen to twenty Years old, all in a Palace with my Son, commanding them never to name Jesus Christ, nor other Christian, nor suffer him to speak with any

living

living Creature save those which are in the Palace; and that you shall bring him up in our Religion, giving him all the Content that may be. And if thou doft these things according as I command thee, then no Man shall be more gracious in my sight, to ask any thing which shall not be granted by me; but if thou doft any thing contrary to what I have said, I shall hold thee the greatest Enemy in the World: therefore have a care of him, and I shall be obliged to thee; but if thou wilt not do it, answer me quickly.

LIONONS then said, Sir, in all things I will obey your Highnesses command.

THEN caused the King a Palace to be made as the Philosopher had advised him, and when three Years was expired the King sent for *Lionone*, for the Tutor, and the Virgins, and the Philosopher to come before him, and said I would have you instruct *Lionone*, the Master, and the Virgins how they should bring up and educate my Son.

Then

THEN he began to teach them in what manner they should look to him; and when they were well instructed what they should do, the King commanded on pain of their Lives they should be obedient to what the Philosopher had said, so all with *Jehosaphat* went into the Palace, and when he had been there some time, he grew fair, pleasant, and delightful.

THEN the King went to visit him, and seeing so great an improvement in him, was well pleased; nor could he stay above eight Days from seeing of him, nor parted from him without grief.

WHEN he had been there seven Years, his Tutor had well instructed him in Learning; and when he came to the Age of thirteen Years he proceeded in so many Arts and Sciences, that his Tutor did much marvel, and said unto *Livens*, if *Jehosaphat* doth live, he will be a great Philosopher. Besides his Carriage was so affable, courteous, and pleasant, that it made all to admire; and often he would dispute about hard questions which made his Tutor wonder.

When

WHEN he had remain'd full fourteen Years, and so well improved in all Literature, the King seeing him so wise and gracious, rejoiced exceedingly thereat, and said to himself, Well was the false saying of that Philosopher, which told me I should have much grief and sorrow of my Son; instead of which I have the greatest joy and consolation, that the grief I may sustain cannot counterveail the delight which now I enjoy.

BUT now being come to the Age of fifteen Years, he began to favour one of the Virgins more than the rest, and said unto her, Thou art she in whom I repose much more trust than in all thy Companions; therefore I pray thee, for the love I bear unto thee, to tell me the occasion why my Father keeps me so close confin'd, and if thou wilt tell me the Truth, I promise thee I will conceal it, so that none shall have knowledge thereof: but if thou denieſt to reveal the Truth, and that I hear it from some other, none shall be in greater envy to me than my self.

Jehosaphat

Jehosaphat speaking these Words unto her, she turned her Face to the Wall and wept, not knowing how to answer him; but pausing a while with herself, spake thus; Most Noble Sir, you have put me to such a strait, that I know not how to answer you better then with silence; for should I tell you the truth, the King your Father would put me to Death; and if I deny to fulfil your Command, you will hold me the chiefest Enemy you have.

WHILST thus she stood, not knowing what to do, *Jehosaphat* with fair words desired to know the truth and said, Fear nothing, no harm shall come unto thee.

THE Damsel not able further to contain herself, said, My Lord, before you were born, the King your Father sent for a wise Man, that dwelt in his Kingdom, and would know what Fortune you should have, and what was your Destiny. Then one of the five answered, you should become a Captain. The King for fear of that built this Palace, causing you not to come out till 15

Years

Years were expired; and then he intends to set you free, and marry you to some great Princess.

Joseph now knowing the truth, was very well pleased, having understood the occasion thereof, and why he was so strictly look'd unto; and musing with himself, his desire was the more to come forth; So calling *Lionora* unto him, he said, O *Lionora*, I pray favour me so much as to open the Gate, because I would recreate my self abroad, and presently I'll return.

Lionora said, Sir, I cannot, till first I have licence from your Father.

Joseph conceited he would be a means to get him leave.

THUS *Lionora* in all haste went, and coming to the King, told him how desirous he was to take the fresh Air.

AT this the King was much grieved, and told him, one of these Days he should come forth.

So *Lionora* over three Days went himself, and asked him what he would

Jose-

Jehosaphat kneeling, replied, *My Lieges*, for the great love you ever bore unto me, and for the patience I have so long suffered, let me entreat you I may see the City: Then presently he wept.

THE King seeing his great desire, said, Weep not my Son, the time will not be long but your request shall be granted. Then he went from, and caused a Proclamation forthwith to be published, that when *Jehosaphat* should ride thro the City, neither Man, Woman, or Child that had any infirmity, as Lame, Blind, Crooked, or any Aged Person whatsoever, should once appear, but retire into their Houses, nor should presume to stand at their Doors, Windows, or Beleonies, upon pain of Death, nor be seen at that time, because his Son should not behold the misery of this World: And further commanded, That all which were Young, Lusty, and Strong, should shew themselves openly to the end that when *Jehosaphat* passed by he might take a better View of them.

NOW when four Days were over, the King with his Lords went to the Palace

to accompany *Jehosaphat* towards the City; and being mounted on a goodly Horse, he wondered to see so many lusty Men, and they as much wonder'd to see so brave a Prince; the Damsels sitting in their Windows singing, in the Belconey others on Instruments playing, with such mirth and jollity in the Streets that it did much amaze him, because he had never seen the like before: So when he had taken his full delight, by his Father's command he returned to the Palace, charging *Lienone* he should not go forth without his special Order.

Now when *Jehosaphat* was come to the Palace, he began again to talk with the Damsel concerning the great Pomp he saw in the City. To whom she replied, *My gratious Lord*, did you but see the Mountains, Valleys, Beasts, Birds, Flowers, Plants, and other Rarities this World doth afford, your Joy then would be twice so much.

This Damsels Words bred in him a greater desire the second time to take the Air; so presently calling another Maid, he said, go tell the King, if it

might ſo Pleaſe him, I would ſee the Meadows and pleaſant Fields.

THEN ſhe went, delivering her Meſſage to his Father, who ſaid, Return and tell him within fifteen Days he ſhall have his deſire.

THE time being come, the King, with many Barons, Lords, and Knights went to the Palace, accompanying *Jehoſephat* thro the City, all being in the ſame poſture as at the firſt; For neither Lame, Blind, or aged Perſons were ſeen, or any that were Sick or Infirm: The Men healthful and luſty, the Women young, fair, and moſt richly clad. So riding five Miles they came to a goodly Plain, adorned with Flowers, Herbs, and Plants, on the Trees Birds ſinging, on the Graſs Beaſts feeding, at which ſight *Jehoſephat* did much wonder. To give him the more delight, the Cavaliers rode a Hunting, and by reaſon of their earneſtneſs in Game, *Jehoſephat* was left but with a ſmall Company, he ſtill minding of the Flowers, Birds, and Cattle. So going forward, about the middle of the Plain he eſpied a Blind-Man, and

another which was Leprous, who for Gods sake desired an Alms. When *Jehoshaphat* saw them, he stood still, and fixing his Eyes upon them, asked *Lionone* what they were.

He answer'd, Men, that by reason of Sin were so born.

Jehoshaphat said, are not all Men born healthful and illuminated as I and thou?

Lionone replied, some are lame, some struck with Planets, and other some blind according to the will of God.

When *Jehoshaphat* heard this, he said, So it might have happen'd to thee and me.

He answered, Many are born healthy, but afterward become infirm, as some lame, some blind, other some leprous; it being a common thing in this World; Therefore every one that is healthy hath great reason to praise God.

When *Jehoshaphat* understood that he likewise might be lame, leprous, blind, or infirm, as these two were, he was much afraid, and departing from that Place, said, let us return Homeward.

Now when he came to his Palace, he began to think of these two Men, and being troubled, took no delight as at other times. Which *Lionone* seeing, he went presently to the King, and said, Sir, your Son *Jehosaphat*, on what occasion I know not, hath taken so deep a melancholy, that he is much altered, and delights in nothing, neither can I imagin the cause thereof: I thought it therefore my duty to acquaint you herewith, to prevent, if possible, the danger which may ensue. My counsel is, (if your Majesty like of it) not to restrain him so much of his Liberty; but send your Huntsmen and Falconers to shew him some delightful sport, whereby to remove his inward Grief.

Lionone's counsel much pleased the King, and he presently gave order all should attend him.

So *Lionone* returned to the Palace, and told *Jehosaphat* what the King had said; for which he seemed to be very well pleased.

Now as his Father had formerly done, so he gave order that the Young Cavalry should be ready to wait on him. Then he sent his Hounds and Spaniels with his Huntsmen to *Jehosaphat*, who presently took his Horse, and riding with his Company about four Miles from the City, they espied a *Heron*; so letting the *Falcon* fly, he saw a brave Battle between them in the Air, in which he took great delight; and passing on further, he saw other Game. So spending that Day to his great content, till Night approached, he repaired homeward; and going by a Wood-side, there appeared before him a Man, who from his Cell crept forth, near upon a hundred years old, toothless, bald-headed, hollow-ey'd wrinkle-faced, lean, going on Crutches, and having the Palsey. Which *Jehosaphat* spying, staid his Horse, and earnestly looking on him, said to *Lismone*, what thing is this that's so ill-favour'd, and seems to go?

To whom he replied, He is a Man grown old and infirm by reason of Age, so that his natural strength is decay'd, which

which causeth the loss of his Teeth, and Baldness; neither can he live long, but of necessity must shortly die.

WHEN *Jehosaphat* heard so much, he said to *Lionone*, and what becomes of him then? He answer'd, Put into the Earth. *Jehosaphat* replied, The false and wicked Man, when must he die, and what Death?

Lionone said, None can tell when, nor the time, but God only.

Now when *Jehosaphat* had duly considred *Lionone*'s Words, incontinently he began to think on Death, saying to himself, Seeing I must die and become Earth, what profits Riches and Honour, tho' I be Lord of the Earth? Then began he to dispise the World, saying to *Lionone*, Let's go to the City.

Being now come to his Palace, his thoughts were of nothing but on Death, saying to himself, Perhaps I may die to Day or To-morrow, and from this hour I will only carry the Figure of Death before my Eyes, nor henceforth take any delight in Worldly Pleasures. These thoughts of his ascended into Heaven;

Christ seeing his true intent to forsake the World, took pity on him and sent an Angel unto an *Hermit* whose Name was *Barlaam*, about threescore years old, thirty of which he had spent in the Wilderness mourning for his Sins, being six Miles from the City.

THEN spake the Angel to the *Hermit*, and said, Go find out *Josaphat* the Son of *Avenerio*, and preach unto him in the Name of JESUS CHRIST; for so shall you convert the *Indians* to the Christian Faith.

Barlaam then went to a Friend of his in the City, desiring him to lend him a Gown, the which he put over his Hairy Weed; after that he went to *Josaphat's* Palace, and said to the Porter, Friend, I would gladly speak with your Friend.

To whom he replied, You may not, nor think of such a thing, because the King hath commanded no man should be admitted without his especial Order.

Barlaam said, did you but know the occasion why I come, you would soon give me leave; but if I go hence, and hear you deny me entrance, he'll be much displeas'd with you.

Then

The Porter said, What is your business?

Barlaam answered, I am a Merchant that come from far Countreys, and have a Jewel of great Price, the which hath this Vertue, that whoever hath it shall never die; for if he were blind, lame, leprous, deaf, or had any other Disease whatsoever, it will instantly cure him: but if I may not now speak with him, I then will carry it to some other great Lord who will esteem of it as a mighty Treasure.

When he heard of such a Jewel, having so many Vertues, he desired much to see it, promising then he should have entrance.

The Hermit said, I will not shew it thee; for why shouldst thou desire such a thing, before thy Lord hath seen it? Nor is there reason for it. Besides, no Man may see it unless he be a Virgin; thou art none, therefore thou maist not see it; but I will shew it unto thy Master, because he is a Virgin.

The Porter then knowing that *Barlaam* spake true, said, Stay here until I tell my

my Lord. So presently he went, declaring the Words which passed between them.

At this News *Josaphat* was glad, commanding the Porter he should bring him unto him.

When *Barlaam* came in, he took him by the Hand, leading him into his Chamber, saying, O Sir, will you shew me the Precious Stone the Porter spake of.

Barlaam answered, This Jewel is such a Thing, that none can see it with their outward Eyes, but with the Eye of the Mind.

Josaphat replied, How can a Man see it with his Mind?

Barlaam said, the Mind of Man knows all Things in this World, and above that his Creator God; but if a Man knows not his Creator, he can never see this Precious Stone.

Josaphat said, Who is my Creator?

Barlaam answered, God the Father, Son, and Holy Ghost, which are three Persons, and only one God; He it is who created Heaven, Earth, the Sea, and all Things contain'd in them; and He, he

it is which sent his Son *Jesus Christ*, which is God and Man, to save Mankind, and it is He that sent his Angel that I should come to thee, and teach thee to know him: Neither am I a Merchant, but a Hermit, which keeps in the Deserts to do Penance for the Love of our Lord *Jesus Christ*, and am called *Barlaam*.

Then *Jehosaphat* said, Who is that Christ thou sayest is God and Man.

Barlaam answered, He it is who made the Heaven Imperial, calling it Paradice, and in this Created Angels Arch-angels, in such Dignity and Glory that no Human Tongue can express. Among these he created one more glorious than the rest, calling his Name *Lucibella*, who seeing himself far greater the other, grew so proud, saying to God the Father, he would be Lord of Heaven; so taking part with the other Angels in a rebellious way, God the Father seeing *Lucibella*'s Pride, threw him and the rest out of Paradise into the infernal Lake, there to burn with those who follow their example. And as he which was the chiefest of all the Angels suddenly became the worst,

worſt, and as his Name was *Lucibella*, he called his Name *Lucifer*. And the reſt of the Angels which were thrown with him, are now all become Devils, and ſo many, as that they fill the Air and Hell. Now *Jeſus Chriſt* ſeeing the Angels thus to ſin, and that the Places in Heaven were empty, ſaid, Let us make Man according to our Likeneſs, that they may fill up the Places in Paradiſe which are empty of theſe Devils which are thrown into Hell. Then God made Man.

Here he begins to relate the full ſcope of the Scripture, from the Creation of *Adam*, to the Paſſion of *Chriſt*, which is known unto all for brevity ſake I omit.

When *Joſaphat* underſtood how Chriſt came into the World, and how he ſuffered death to recover Mankind, and at the end of the World ſhall judge the quick and the dead, he threw himſelf down at the Feet of *Barlaam*, ſaying, O *Barlaam*, I believe in my Lord *Jeſus Chriſt* which is true God and Man, and he ſaid moreover, I will do whatſoever thou ſhalt command me, ſo I may be a Servant of my Lord *Chriſt*. Which

When *Barlaam* saw *Jehosaphat* was converted, he took and embraced him in sign of joy, giving him his Blessing, and then instructed him for eight days together, how he should live and keep from Sin, and how to be chaste and pure from every Vice, and to be pitiful to the Poor.

Then *Jehosaphat* said, What Life is best for me that I may be saved.

Barlaam answered, Our Lord *Christ* lived poor, and died poor, teaching us how we should follow his example, and think on death, and how God will come to judge the World; and further said, I would have you do as a King, who always thought on Death, and how God will come to judge the World by Fire, and how he will say to the Dead, Rise up and come to the general Judgment. This King did so think on death, that he could never be merry. The which a Brother of his, together with his Lords, seeing, they would fain know the cause thereof and said,

Sir, all your Barons, Lords, and others of your Court do much marvel at

your

Your Highnefs's fadnefs, and why you are fo troubled in your mind. You know you are a great Prince, having all your Realm in Peace, and none of your Subjects are difobedient to you, but all would die to do you fervice: You have all the Delights that may be, and if more could be purchafed with their Lives, you fhall have them; fo that all wonder at your fadnefs.

The King then faid, O my Brother, do not marvel at this my great Grief, becaufe I always think on death, and how God will come to judge the World, and will give a fharp Sentence upon Offenders when that fearful Trumpet fhall found, and God fhall fay, Come all to Judgment. This, and only this, is the cauſe of my diſcontent.

Now when his Brother heard him ſay thus, he laughed, and made a ſcoff at his Words; ſo going from him, he told the Nobles of all the King had ſaid.

When the King ſaw his Brother ſo ſlight him, he ſaid to himſelf, and will try whether he is ſo valiant as he ſeems.

It was a Custom in that Country, if any Person committed an offence worthy of death, this King sent two Trumpeters to sound at his House, that all the People should know he was the Party must suffer. About eight days after the King sent them unto his Brothers House, where they sounded a whole day; who hearing them, was greatly afraid that he must suffer death, and not knowing the cause, wept exceedingly. Then going to the King, he said, my Lord, why have you caus'd the Trumpeters to sound at my Door? What have I done, that I deserve death.

The King seeing him so afraid, and trembling in that manner, took him by the Hand, saying, Dear Brother, you know I love you well, and also know you have done no Offence worthy of death; yet have you so great a Fear of these two Trumpeters which sounded at your House, being but weak and mortal Men. Think then what great Fear I ought to have, when I consider that every Sentence which Christ shall pronounce upon all wicked and sinful

Men,

Men, when that great Trumpet shall sound, and he will say, *Go you cursed into everlasting fire, prepared for you and the Devils from the beginning of the World.* And therefore, my Brother, do not deride me if I am so sad for that Sentence which God shall give at the Day of Judgment, when that fearful Trumpet shall sound, and thou art so troubled at the two Trumpeters which sounded at thy House.

Moreover *Barlaam* said to *Josaphat*, I will tell you another tale of a King which did much reverence the Poor, because they should pray to God he might escape that fearful Sentence which he will give at the Day of Judgment.

Upon a Time the King riding towards the City, about the midst of the Way met with two Hermits poor but holy Men, and Servants of God: When he saw them, he lighted off his Horse, kneeling at their Feet, saying, Pray to God that he will deliver me from that Sentence which he shall pronounce at the latter Day. When he had so done, he mounted again, and returned to his Place.

Then

Then one of his Lords, went to him, and said, Sir, you did your self to day a great dishonour, as also to your Crown and Realm, when you dismounted off your Horse, and kneeled at the Feet of those poor Men.

The King replied, One of these Days I'll tell you the occasion thereof.

When some time was past, the King caused two Coffins to be brought, which he placed in his Hall; one of which was new, painted and wrought with golden Flowers, wherein was nothing but dead Mens bones, the other was old, loathsom and rotten, wherein was Gold, Silver, and Precious Stones: Afterward he called his Courtiers together, when they came, he also sent for that Lord which did so reprove him, saying unto him, Go take thy choice of those two Coffins.

The Lord went and chose the new one, which seemed fair, and richer than the other.

Then King said, Open that Coffin, and see what's in it. When he had opened it, he found nothing but rotten Bones, and which the Lord was much abashed.

Then

Then said the King, Open the other which seems so loathsom; which being done he found in it Gold, Silver, and Precious Stones. The Lord seeing this, was much more ashamed.

Then said the King, Knowest thou why I do this? I did it because the other day thou reprovest me when I reverenc'd those two Hermits, which are like these two Coffins that is to say, this old and rotten one being opened was full of Treasure; so do these Hermits go ill clad, bare-footed, and do Penance for the love of *Christ*, but within are full of Sanctity and Holiness; therefore marvel not if I honour them so much.

And this Coffin that's so fair without, but within full of Bones, demonstrates those which have Honour and Riches in this World; but their Consciences within are full of Sins, Pride and Envy, and without are adorned with rich Apparel, because they rejoyce in this World, but in the Eyes of God are worse than Carrion. Therefore said *Barlaam* to *Josaphat*, love the Poor, and shew Mercy to Gods Servants, and do not forget that which I have told thee. Take

Take heed you do not like a Countryman which got a Nightingale, and when she saw herself taken, lamented greatly, and said, Friend, if thou wilt let me go, I'll teach thee three Things that happy thou shalt be to know; besides great Profit will arise, if thou canst keep them.

The Villain said, if thou will tell me I'll let thee free.

Then said the Nightingale, mark; The first is this,

That thing which thou canst not have go not about to seek it. The second is:

That thing which thou hast, if thou makest it a Trade or Mystery, with much secresie hold and keep it the third is.

That thing which cannot be, by no means you ought to believe it.

When the Countryman heard them all, he was much pleased, and let the Nightingale go.

Then flew she on a high Tree, and called the Ruffick, saying, O simple Fellow, in an ill time thou hast let me go; for in my Throat I have a Stone which is far greater than a Gooses

Egg,

Egg, and is worth a mighty Treasure.

When he heard her say so, he did much repent him; and he went presently into the Wood, thinking again to take her.

The Nightingale then said, the unfoolish Fellow, hast thou so well kept in Mind my Instructions which I taught thee.

Then spake she again unto him, that thing which thou hast, and needs must use, be sure to hold it fast.

That thing which thou canst not have go not about to seek.

Now have had me, and knew not how to keep me, and now thou seekest to take me, but cannot get me.

That thing which cannot be, thou oughtest not to give credit to. Thou believest I have a Stone so big as a Goose Egg in my Throat: Now how can I have such a Stone, since the Egg is bigger than my Body. Then said she, get thee gone in an ill Hour, and all that shall go with thee; from hence forward I'll give thee no more good Counsel

because

because thou canst not keep it.

Moreover *Barlaam* said, the Instructions which I have taught thee concerning our Lord *Christ*, know how to bear them in Mind, because they will profit thee very much. Now know, *Jehosaphat*, I'll return to my Cell in the Desart.

Jehosaphat said, What Life lead you there?

He answered, Our Life is such, that we extraw Herbs and wild Roots; our drink is Water, the bare Earth our Bed, our Apparel mean, made of Camels Hair, which next our Flesh we wear. All the Day, and part of the Night we spend in Prayer, bearing three things always in our Mind.

The first is our Sins committed; For this Cause we are sorry that we have offended so gracious a God.

The second is, the pains of Hell, which is so terrible and great.

The third is, to wait for the Glory of Heaven, prepared for those which suffer here for the Love of *Christ*.

Then *Jehosaphat* said, O Holy Father, I pray thee let me go to do Penance with thee in the Desart.

Bar-

Barlaam said, It is not yet time, my Son.

Josaphat replied, Then, Holy Father, I pray give me your Hairy Coat, and I will give you mine, that I may wear it under, to the end I may always have you in my Mind; and I desire you'd put on my Mantle, that you may have me in your Thoughts, and pray to God I may make a happy end.

Then *Barlaam* said, Your motion liketh me well. So he put off his Hairy Frock, and gave it to *Josaphat*, and he likewise gave him his Mantle: So both were pleased.

Josaphat then entreated *Barlaam* to stay some time with him, to the end he might better instruct him concerning our Lord *Jesus Christ*, which he willingly agreed to.

Now *Lionine* and the Damsels seeing this Merchant was Day and Night with *Josaphat*, and that ten Days he had spent only in his Company, it came in his Mind to see what he did. Wherefore presently repairing to his Chamber, he heard *Barlaam* preach out *Jesus Christ*.

Then discovering himself unto him, saw he had made *Jehosaphat* a Christian, saying, Sir, why have you thus deceived me? 'Tis death, you know, if I'll complain to your Father, who hath put me over you as a Guide, that you should not talk with any Man; but you have beguiled me, by saying he was a Merchant, and I find him a Seducer, which speaks idle Words, whereby you are deceived, and hath made you become a Christian, believing in a Man, I know not who crucified, leaving the Precepts of our ancient Philosopers. How have you run into these errors, to give credit to this Ideot? I would have you know, were it not for the Duty I bear unto you, I would cause this Fool head long to be thrown down into the Palace-yard.

Then said *Jehosaphat*, O *Lionone*, know this is a most holy Man, whose Name is *Barlaam*, though thou callest him Fool; but he is a Servant of the Living God, whose Feet I am not worthy to kiss: For I was dead, and he raised me to Life;

I was in darkness, he hath enlightened me; I was in an error, he hath brought me into the right Way. I worshipped Idols, which are Devils, believing they were true Gods, but I was in a false and pernicious Opinion, and he hath taught me to know *Christ*, which is God and Man, who created Heaven and Earth, and all the Powers thereof.

Zaones understanding the saying of *Josaphat*, presently departed out of the Palace, for fear of the King, and for grief that *Josaphat* was now become a Christian; then going to his House, he feigned himself sick, saying, for a Month I'll not return, that when the King shall hear *Josaphat* is converted, I may excuse my self, and say, At this time I was absent; so by this means I shall escape the King's Wrath.

Now *Barlaam* would return to the Desart, giving *Josaphat* his Benediction. So embracing each other, *Josaphat* said, Pray to God I may make a happy end, and that he may give me Grace to come into the Desarts to do Penance with thee. So *Barlaam* departed and went to his cell.

Now

Now let us return to *Lionone*. When he was come to his Houſe, he told his Wife he was very ill; ſo throwing himſelf upon his Bed, he began to weep. Then ſtraitway one of the Damſels went to the King, and ſaid, Sir, *Lionone* is taken ſick, and like to die.

The King was troubled thereat, and ſent three of his Doctors to *Lionone's* Houſe, to know what Diſeaſe he had. Then the Phyſicians went, and found him in Bed, but not ſick at all: So returning to the King, they ſaid, Sir, we have ſeen *Lionone*, and find he is in bodily health, but our Opinion is, he is vexed with much melancholy.

The King thought with himſelf, Surely *Lionone* hath had ſome difference with *Jehoſaphat* my Son, and for that cauſe he now keeps his Bed; then calling one of the Damſels, he ſaid unto her, Go preſently to *Lionone*, and tell him, I will ſee him to Morrow, and will know what Diſeaſe he hath, becauſe the Doctors inform me he ails nothing.

So ſhe went unto him, relating what the King had ſaid.

No sooner had she spoke, and hearing the King would visit him, but presently he arose, putting on his Apparel, and fastning a Rope about his Neck, went to the King, kneeling before him, and wept.

The King seeing his strange posture, how he came before him, marvelled greatly; so taking him by the Hand, he raised him from the Ground, and said, Why art thou come thus, with a Rope about thy Neck?

Lionone answered, My Lord, because I deserve death; for you gave me your Son to keep, commanding no Man should see him, lest he should speak of *Christ*, which to my Power I did obey: But not long since came to the Palace a Man, who said he was a Merchant, desiring much to see your Son, saying, he would give him a Stone of a marvellous Vertue, that he which hath it should never die; for if he were blind, it would recover his Sight; if Lame, he should be made straight; if Leprous, he should be clean. Then told the Porter *Jehoshaphat* thereof, who desired much to see

this

this Stone, commanded he should forthwith come to him. Being before him, he took him by the Hand, and led him into his Chamber, where he remained ten Days with him. This Merchant was a Christian, whose Name was *Barlaam*, perswading him to forsake our Gods and believe in *Jesus Christ*, who as he said, was Crucified of the *Jews*: And so by this means he is become a Christian.

When the King heard it, his Grief was much increased, not knowing what to do. Then went he presently to *Josaphat*, and said unto him, is it true which I hear of you, that you give Credit to a Fool, who perswades you to leave our Law, and become a Christian, believing in him who was crucified by the *Jews*?

Josaphat said, I believe in my Lord *Jesus Christ*, which made Heaven and Earth, and all the Ornaments thereof. Then the King was much inrag'd and taking him by the Hair, threw him on the Ground, kicking his Body in that manner as if he would break his Bones,

and after said, if thou wilt not quickly leave thy Opinion, and worship our Gods, and forsake *Barlaam* that meer Impostor, thou shalt suffer an ignominious Death.

Josaphat nothing at all daunted, rose up and said, my Father, now I see what your Love is to me; and not like a Father do you use me: For as Children should be obedient to their Parents, so the Parents above all other should desire their good; but that in me you debar both in Riches, Health, and Honour, adhering to Untruths, not discerning the right Way, all which you do to me, not wishing my good, but ill, for I was Blind, and full of errors, *Barlaam* hath enlightned me, and learned me the truth; I was poor, he hath taught me to gain Heaven; I walk'd the Way of Sinners, he instructed me the Way of Life; I worshipped Idols and Devils thinking they were true Gods, he hath taught me to know my Redeemer Jesus *Christ*: Therefore, Sir, this your Usage doth much comfort me; and I am willing to endure all Torments

Death

Death for the Love of my Saviour: And further know, I have no other desire than to suffer for him who died for me, and satisfied God's Wrath for the Sins of his Elect.

Then stood up a grave Baron, whose Name was *Nardon*, and said, Sir, if you please I will go talk with him my self; and doubt not, before three Days are over, I'll make him leave the Christian Faith, and turn again to our Religion; besides he shall obey you in all things.

The King said, I pray make haste, and do your best.

Then went he to *Jehosaphat*, saying unto him, O *Jehosaphat*, I much marvel of that which is spoken of thee; thou art young, and wise, and he on whom the Peoples Hearts are fix'd, whose hopes rest all on your Fortune, yet sufferest thou thy self to be deceived by a Buffoon called *Barlaam*, who hath made you believe in a Man which was crucified by the People.

At these Words *Jehosaphat* was mute and after went into his Chamber, where kneeling on the Earth, he prayed that

Christ would put into his Heart how to answer *Nardon*, and also give him Power to convert him to the Faith. So when he had ended his Prayers, he returned to *Nardon*, beginning to dispute with him, saying, how God made Heaven and Earth, how *Lucifer* sinned, and for that God threw him into Hell; after, how he made Man, who was called *Adam*, how he sinned also in breaking Gods Commandments, and how *Christ* came into the World to recover Man from Sin, the which he committed against God's Law.

So spending the whole Day in disputing of Religion, *Nardon* by his Talk at last was converted, confessing his Way to be False and Wicked, and *Jehosaphat* most Holy and just, saying, till now he was in an Error, and for the future would wholly dedicate himself to *Christ*, and go into the Desart there to do Penance.

So he departed, and went to a Priest, where he was Baptized, staying some time with him, and after led a solitary

When

When the King heard that *Nardon* was also converted, and how *Jehosaphat* had made him a Christian, he much grieved, commanding all his Barons to come before him, saying, My Lords, counsel me what I shall do with my Son, for he hath converted *Nardon*, and made him of his Religion.

Then spake one, saying, Sir, go to *Jehosaphat* your self, and shew him all the favour you can, promising him great Gifts, using him with all respect and kindess, and doubt not but he'll do whatsoever you command.

The King, then thus advised, went unto him, and in a flattering Way said, *Jehosaphat*, thou knowst there is none greater affect than thy self, and that Day I see thee not, my Mind is much troubled; thou art my chiefest Jewel, and thou art he that must rule the Kingdom after my Death.

Think therefore how much I love thee above any Thing, because I suffer so much for thy Sake, taking no rest for thinking of thy good; yet thou endeavourest me ill, denying that which I would

would have thee do, seeking thy own Perdition and Ruin: Therefore my Son, please me in this, it is a little Thing I desire; to forsake your Religion and believe in our Gods. I see the Danger which is coming against me; for when my Cavaliers, Barons, and Lords shall hear thou art a Christian, they will not only scorn thee, but rebel against me; therefore I pray thee suffer not *Barlaam* that silly Wretch to seduce thee into such errors, nor be thou a means for the loss of our Kingdom.

Upon this *Josaphat* replied, and said, My Lord, I know you wish my good more than I can express, and your Love to me cannot be deny'd: 'Tis true, you are my Sovereign, and I am your Son, and know no Father e're lov'd a Child like unto you: For this I am much obliged unto you, nor of my self can I merit the least of them; for you have nourished and brought me up with such Care, that no Father, I do think, ever did the like; therefore I ought to honour you above all Things: But if you command me what is reasonable without

without Offence, and I will obey you; for if in this World you take more delight then in that above, where God is present, I shall much grieve for your Error, the which I see you are inclined unto; for here your worship Devils, thinking them true Gods, and besides live after carnal Pleasures, where you should live after the Spirit.

And further know, in Hell is a Place prepared for all which know not Christ, who must burn with the Devils, which exceedingly grieve at: Therefore, Sir, I pray leave your Way, and turn to Jesus Christ, who is full of Mercy, and will pardon your Sins, and at last bring you to his heavenly Kingdom, which never shall have end. You told me, if your Barons, Lords, and Cavaliers heard I was a Christian, they would rebel against you, and put you by your Kingdom, and quite disinherit me of my Right: For my part, I am content, if I loose a Kingdom here, to gain eternal life; and if I loose your Cavaliers here to get the Company of Angels in Heaven; and if I loose the Treasures of this World, I

shall enjoy those Celestial Pleasures which never shall have end.

When *Avenerio* saw the Resolution of his Son, that nothing could dissuade him from being a Christian, he was much grieved, and said, now I see thou deservest Death. Then went he into his Palace, and sent for his Barons and Lords, saying, Give me Counsel what I shall do with my Son, who will not be drawn from his erroneous Opinion.

Then one of the chiefest replied, My Lord, hearken, if you please, unto my advice. Proclaim throughout your Kingdom, whosoever shall bring *Barlaam* alive into your presence, for his reward shall have a hundred Pounds. Besides, if by chance is found any other Christian, let him be brought also. And if *Barlaam* be taken, let *Josaphat* know of it, commanding him, as before he instructed your Son in the Christian Faith, so now he should perswade him again to worship our God: And if *Barlaam* denies to do it for Love, you shall make him perforce do it by Torments.

But

But if this *Barlaam* cannot be found, then send for one of your eldest *Savii*, he whose Name is *Nicor*; this Man much resembles *Barlaam*; then cause him to come before you, and proclaim, that all Persons whatsoever, as well Christians as Pagans, that will hear a Disputation between your Wise Men and *Barlaam*, concerning the Pagan and the Christian Religion, shall come securely to your Court, without let or molestation; and that which shall be judged best we will follow; and that which is not right we will despise. So when the People are met, you shall impose this unto *Nicor*, that he with all his Power shall for a time defend the Christian Faith; but in the end shall be overcome by them, and shew that our Religion is truer than the Christians.

Now when this Disputation shall be let *Jehosaphat* your Son be there present; and when *Nicor* seems to have the worst let him behold *Jehosaphat* and say, O my Son, the Christian Faith which I learn'd thee is false and wicked, but that of the Pagans is just and holy; therefore my

Sect, let us leave the Religion in which I was deceived, and turn to the Pagans, which is just and right. Now when your Son beholdeth *Nine*, he will verily believe he is *Barlaam*, because he is so like unto him; so by this means he'l be no more a Christian, but turn to our Religion.

This Counsel of the *Sect* pleased the King well; and he made it be proclaimed, If any Man could find out *Barlaam*, and bring him to the Court, he should have a hundred Pounds: Besides, if they met any Christians in their Way, they also should bring them before the King. So many went to find him: and as they travelled, they saw two Hermites, one of which had a Box of dead Mens Bones, which always he bore about him, these they brought before the King: He seeing them, ask'd what they were? They answered, Christians, and kept in the Desart to do Penance; and these Bones which we carry about us, put us in Mind, either Eating or Drinking, of Death, having them always before our Eyes: And moreover, these Bones were

Men, as we are now; and we shall be to our selves; and when we look upon them, it makes us despise this transitory World.

Then the King caused them both to be imprisoned, saying, he would do Justice upon them himself.

Jeuetrio now hearing that *Barlaam* could not be found, sent presently for *Nasor*, relating unto him what *Barlaam* had done, and how he had converted his Son; and I am informed, said he, thou art like him in all things; for that cause I have sent for thee, intending to have a Disputation of the Christian Faith against our Law, because *Barlaam* made *Jehosaphat* a Christian, and I would have him renounce that Religion, and turn again to ours: Now because thou dost resemble him very much, I would have thee counterfeit him, and that thou defend the Christian Faith for time against the *Savis*, but at last be overcome by them: Then turning thy self towards my Son, thou shalt say, *Jehosaphat* I was much deceived in the Christian Religion, and now I find the Pagan

much

much better; and shew the Reason, saying the Christian Faith leads to perdition, but the Faith of the Pagans leads to Salvation.

Then *Nicor* said, What your Highness commands shall be performed.

So the King went to *Jehosaphat*, and said, O my Son, *Barlaam* is now found, and come to dispute against our Wise Men concerning the Christian Religion and the Paganism; and that which is truest we will observe, and that which is false we'll allow.

Jehosaphat said, Sir, I am overjoy'd, desiring you'd let me hear the disputation, and see my Master *Barlaam*; the which he gave Way unto.

Then caused the King to be proclaimed, that all Persons whatsoever, as well Christians as Pagans, that would hear a Disputation between *Barlaam* and the *Sevii*, concerning the Principles of Religion, may safely come to his Court, without lest or molestation, and not be questioned for any thing.

The Day being appointed, both Christians and Pagans come flocking thither, especialy

especially of the learneder sort, and when the Parties were ready, the King sent for *Jehosaphat*, whom he placed next unto him, and *Nicor*, call'd *Barlaam*, sate next to *Jehosaphat*. When *Jehosaphat* had well beheld *Nicor*, and taken a long time a full View of him, he was doubtful what to think; sometimes he thought it was not *Barlaam*, otherwhile he thought it was he; then wispering in his Ear, he said, O *Barlaam*, for ten Days together thou didst instruct me in my Palace, and madest me a Christian, and now art come hither to dispute the Faith of *Christ* against the *Savii*; therefore since thou hast preached *Christ*, suffer not thy self to be overcome, neither by Words, nor threatnings of the King; for in troth, if thou dost, thou shalt surely die for it; therefore stand firm and stedfast to your Tenents, otherwise in the conclusion it will be ill with thee.

When *Nicor*, called *Barlaam*, heard these sayings, he was much dejected, and said, I think Devil hath brought me hither. Then thought he with him-

self

self, what he should do; for should I suffer the Jews to have the better, their Leader hath threatned to take away my Life; and if I suffer my self to be overcome, I shall ever hereafter be in disgrace with the King; therefore he said, I'll go to the middle Way, that is, to renounce the Christian Faith, and the Faith of the Pagans also.

Now as Mattathias was disputing, the Spirit of God entred into him, and spake more higher Points concerning Christ than ever before was heard, and talked in so lofty a Style, that he confuted all the Jews, for that they had not a Word to say. And whereas he should have said the Christian Faith was false and erroneous, on the contrary, he said, the Paganism was wicked and diabolical.

When the King saw that Mattathias had so disputed, and in that manner confuted the Jews, and also he was become himself a Christian, his Grief was very great, and thought it a thousand Years till the Disputation was ended, so he thought to put him to Death.

After

After all was ended, *Jehosaphat* took *Nicor*, and embraced him in his Arms, thinking he had been *Barlaam*, because of the Words which he had spoken, and went to the King, desiring he would be pleased to let him stay that Night with him, which the King gave Way unto, and bid *Nicor* the Morrow after he should come unto him: So *Jehosaphat* and *Nicor*, called *Barlaam*, went to the Palace, where *Nicor* related all the doings of the King, and how he had plotted against the Christians, and that himself was no Christian, nor *Barlaam*, but *Nicor*, and all he had said of *Christ Jesus* and the Christian Faith, he spoke it by the holy Spirit; so as, he said, there is no contesting against the Truth, being assured the Christian Religion is the best, which ever hereafter he do mean to follow, and will both live and die in it.

Now when *Jehosaphat* saw what had passed, and that he was not *Barlaam*, and was also become a Christian, he did much rejoyce thereat, praising God for his Conversion; so all that Night they talked

talked of Religion. No sooner did day appear, but *Nicor* took leave of *Jehosaphat* and went to the Desart, where he lived a solitary Life.

The next Morning the King sent for *Nicor*; but it was told him, he was turned Christian, and gone to do Penance in the Desart.

Upon this report the King was exceeding wroth, hearing he was converted; and with all speed went to *Jehosaphat*, saying, I would have you follow my Counsel, to forsake the Christian Faith, and observe the Pagans Law; which if thou refuse to do thou shalt suffer most cruel Torments.

Jehosaphat nothing dismay'd, replied, Know Sir, I will not forsake my Lord, Christ for all the Torments you can inflict upon me.

The King then said, *Go thee gone in an ill Hour; cursed be thou, and cursed thou art of me, and cursed be the Day and Hour of thy Birth that thou were not stifled in thy Womb. It was told, and also prophesied, thou would'st be a Rebel, and a great grief unto me: but I promise thee e're long thou*

shalt

shalt suffer an ignominious Death. So he went from him, commanding the Guard not to permit any to come near him. Then the great Fury he sent for the Hermits, and gave Sentence against them, to be dragg'd alive through the City, and three times about Jehosaphat's Palace, that the Sight of them might the more terrify him; who, when he saw the Cruelty of his Father, wept, and kneeling on the Earth, prayed that he might be a Martyr, as those two Hermits were, to the end that he might obtain eternal Life.

After three Days, the King sent for his Barons, and said, *Advise me whether I shall put* Jehosaphat *to Death, or no; for if he lives, he'l always be a Christian, and convert all my Subjects to the Christian Faith.*

But one of the Wise Men, a Magician, said, *Sir, it is not fit a Father should be the Author of his Son's Death; for not only the People, but your own Conscience will exceedingly check you; therefore take my Counsel and your Son shall be of our Religion.*

The King said, *What you advise me to, I will agree.*

Then

Then said he, *Let fifteen young Virgins be found out, the fairest in all your Realm, none exceeding sixteen Years old; cause all these to be put into his Palace, and no other Person whatsoever; bid them use all the Delights and Pleasures as can be imagined, promising that Maid which can entice him to carnal Delight, he shall be given unto her in Marriage. And I by my Art and Incantations will cause the Devil to kindle both heat and lust in them: Now when he feels the Pleasures they will give him, he will then leave the Christian Religion, and turn to ours: And of this I le give you an Example.*

There was a King, as your self is now, who for a long time had no Son; at last his Queen conceived and brought him one: When he was born, he called his Magi, and said, I would know what Fortune the Prince shall have. His Sayii told him, they found of he saw the Sun till fifteen Years were past, he should be blind.

Upon this the King caused under ground a fair Chamber to be made, adorned with all sorts of beautiful Pillars but no Window appear'd in the Place where he was kept till

till the Time was expir'd; after he came forth, and was shew'd divers Things, as Jewels, Cabinets, rich Hangings, Women, Pearls, &c. when he had viewed the Woman, he asked what they were called; A Lady merrily answered, We are called Devils. This passed for a Time. Then he was shown other rare Things: And when he had taken his full sight, the King called him, and said, My Son, which of these Things which thou hast seen doth please thee best? He answered, Those that are called Devils.

When *Avenerio* heard this, it pleased him well; so he caused fifteen Virgins the choicest of his Kingdom, to be put into the Palace, then speaking privately unto them, he said, *If it be possible, entice my Son to carnal Pleasure, and she that can do it, shall have him for her Husband.*

They all said, *We will use our best endeavours.*

So the King departed from them, causing the Palace to be locked up.

Which *Jehosaphat* seeing, and finding none but those fair Maids, he began exceedingly to Sigh, and was sore afraid lest he should by them be tempted to

some

some Sin; then getting into a corner of his Chamber, and kneeling on the earth he said, *O Lord Christ, which defendest those that call upon thee for help, keep me from these infernal Spirits, having no Power of my self to resist these Temptations, unless by thy gracious goodness thou keep me from them; for I am near unto death, forsaken of my Father, despised of the World, tempted of the Devil, and all the Faculties of my restless Soul are full of Fear and Terrour; therefore I pray thee be now my helper, and keep my Virginity from these wicked Fiends.*

Now the Magician begins to conjure, and kindle Heat and Lust within him, if possible he should consent to those delightful uncleannesses; the Devils tempting him, the Maids perswading him, and all to work his utter Perdition.

In this Perplexity three days were spent, and on the fourth the King sent to know whether he had yielded to their Temptations: They said, *No.* He asked the Magician why: He answered, *he knew not*; but said he, *I lego and conjure more forcibly.* Then he raised up Devils and said, *I marvel you cannot make*

that

that boy Jehosaphat to commit carnal delight with one of the Maidens; go therefore and use the uttermost of your Power, otherwise I will torment you all much more.

Then one of the Devils, more crafty than the rest, put in the Heart of that Maid to whom Jehosaphat loved best, to reason with him thus: *Thou art young, so am I; thou art Fair, so am I; thou art a Virgin, so am I; thou art a Christian, and I a Pagan: Therefore thou mayst convert me to be a Christian, and gain a Soul to Jesus Christ, if thou will consent and take delight in me, to be thy Wife, that so we may use Matrimony without sinning. Dost thou not see how comely I am? Take therefore Pleasure in my Person, that we may have Children to be the Friends of God. Thou knowest God hath ordained holy Matrimony, and St. Peter had both a Wife and Children: So by this means we shall have Seats in Heaven. Thou also knowest that when one Sinner turns to Repentance, the Angels in Heaven rejoyce at his Conversion.*

When Jehosaphat had heard this wise Speech of the Maid, how she would be a Christian, and that Matrimony was holy,

holy, and should gain a Soul to God; and now by the Devils provoked to temptation, and seeing the Beauty of this young Virgin, thought to consent to her desire; but suddenly he heard a Voice, which said, Jehoshaphat *forbear*, then kneeling on the Earth, he prayed, and after fell into a trance, and saw the glory of Heaven, and his Creator, the Order of Angels, the Patriarchs, Prophets, and Apostles, with a great number of Martyrs and Virgins, singing, and saying, *These are those that keep themselves from lewd Women.* After, he saw a Squadron of Men and Women, so beautiful and fair, that he could not be satisfied with beholding of them, and ask'd what they were? He was told, Virgins, who kept themselves undefiled for Gods sake, nor have not given themselves to carnal pleasure, but strive against the World and the Flesh. If thou therefore preservest thy Virginity for God, thou shalt be placed among these. Then he was shewed Hell, and saw *Lucifer*, and all the Devils, how they tormented Sinners, and heard great shrieks and groans, with howlings

howlings of Men, so that he wept, and was sore afraid, Then he was told, Now he had seen those Pains, he should not Sin, but keep his Virginity, and be merciful to the Poor, so thou shalt have the Glory which thou hast seen in the highest Heaven. But if otherwise thou dost, following the Pleasures of this World, and the carnal delights thereof, thou shalt be thrown into that great Gulf, there to burn with the Devils for ever, and never shall find ease or rest.

Now when *Jehosaphat* awaked he wept bitterly, thinking of the Torments which the Damned do suffer; and for the Fear which he had, remained so weak and infirm, that he could not rise. From thence forward fled from him all evil Temptations, and he never after would give Way unto them.

The Maid seeing *Jehosaphat* so weak, went presently to acquaint the King thereof, who came to the Palace, and seeing him in Bed, said, O *Jehosaphat*, tell me what is the Cause of thy Distemper.

He answered, Sir, you have a desire now to see me, and what lies in you, you have endeavour'd my destruction; for if by your means I had lost my Virginity, then by your means I had utterly perish'd: but my Saviour took pity on me, and shew'd me the Joys of Heaven, and pains of Hell, keeping me from those temptations; and after I came to my self, I think of those Celestial Joys which I saw in Heaven. therefore, Sir, leave off the errors which now you are in, and give no more Credit to your Idols and Devils, which will bring you to Hell, there to be tormented with Sinners; but turn to *Jesus Christ*, which will pardon your Offences, and free you from the infernal Pains, giving you eternal Life, which never shall have end.

When the King heard these Words, he laugh'd exceedingly, and went presently away, wondring at his Power which he then had to resist the Women.

So going to his Palace, he sent for his *Sons*, saying, Counsel me what course I shall now take with my Son; shall I put him to death, or keep him in Prison.

The

Then one of them said, Sir, it will be a great shame and grief unto you to think on such a Course, because you are old, and have no other Son, and after your death he is King and Patron of all your Realm; Therefore, in my Opinion, I think it best you should set him free, and like a Prince, to allow him Cavaliers and Attendants, with the fourth part of your Kingdom, that when he sees his own Greatness and Honour given him by his Subjects, he'l quite forget the Christian Faith, and turn to our Religion.

The King was much pleased with his Counsel, and went himself to *Jehosaphat*, saying, My Son, thou shalt now have thy Liberty; besides, I will give thee the fourth Part of my Kingdom, and some of my Cavaliers for thy Servants, because I love thee dearly.

Jehosaphat was over-joy'd at these Words, thanking the King for his great care of him.

Then was sent to him Horses and Horsemen, with a number of Cavaliers that waited on him to a City in the

Province of *Gallia*, called *Orta*, and gave him besides four of his wisest Counsellors. And being come into *Gallia*, all the People came to see him, because he was so comely a Person. And now being settled in his Signiority, he first caused the Treasure his Father had got to be brought unto him, and after sent for the chiefest of his Realm, requesting them to set down such Cavaliers and Damsels which were poor and needy; that being done, he distributed the said Wealth thro' all the Cities. Upon this, his fame was such, that the hearts of the People were settled on him. Then he sent for fifteen Barons, the chiefest of the Realm, when they were come, he began to tell them of *Jesus Christ*, and preach'd so much, that one part of them were converted to the Faith. Besides, he had power to raise the dead, to heal the Lame, give sight to the Blind, and cleanse the Lepers. Then he caused Churches to be built, and destroyed the Idols and Temples of the Pagans.

The report of these things went presently to his Father, how most part of the Province was converted by him, and such Christians which for fear were hid in Caves and Dens, by reason of *Avenerio*'s cruelty, all came out unto him.

Which the King hearing, took so much grief, that he sent for his *Savii*, saying, Tell me what course I shall take for my Son hath converted the Province of *Gallia*, destroyed our Idols, and ruined our Temples, What think you now if I put Him and his Fellows to death?

Then rose up a grave Baron, and said It is a vile and base thing to strive against the Truth; if you do it against your Son, you kick against the Faith; for he hath preached *Jesus Christ* the true God: therefore I do confess my self a Christian, believing in him who died for me. So he departed from the King and went to *Jehosaphat*.

When *Avenerio* saw the chiefest of his *Savii* was likewise turned Christian, he trembled for fear, and said, O wicked and perverse Boy! Cursed be the hour

wherein he was born. Yet for all this, his Fame was so spread, by reason of his upright Life, that the Inhabitants of other Nations, not subject to him, likewise became Christians.

Besides, *Avenerio* had one Province, the which had revolted ten Years from his Government; but hearing of the Purity and just Life of *Jehosaphat*, resign'd the whole Signiory to him.

Now when he had spent three Years in the Government, all the Counteies his Father possest were likewise converted.

This News being brought to the King, and hearing also the Miracles which he did, he thought with himself, And why should I be so stupified, seeing all my *Savii* whom I sent to him are by him converted, and I my self so obstinate in my Opinion? I cannot therefore but believe, that his Religion is the truest, and all this while I have been in an error. Besides, hearing of the daily Prayers which he pourr out for me, doth much enlighten my Understanding towards my Conversion, and therefore I am resolved, to become a Christian.

These

These thoughts much humbled the King, and he began greatly to repent, sending for his Barons and *Savii*, saying My Lords, the cause I sent for you is, to let you know the erroneous way I have along time continued in, having persecuted the Truth (which is the Christian Faith) and followed our wicked and diabolical Way, in worshiping of Idols: but being now better enlightned, and perswaded the Christian Religion is the best, and that it is only by this which we must be saved, and am heartily sorry I have so spurn'd against it in such a manner, that I am not worthy to breathe: Therefore I am resolv'd to go into *Gallia*, and throw down my self at *Jehosaphat*'s Feet, beseeching him to pray for me, that God would pardon my great Rebellion.

Then presently with his Barons he took Horse, and went towards *Gallia*; which *Jehosaphat* hearing of his coming, with many of his Nobles, met him on the way; then he lighted down, and kneeling before his Father: Which the King seeing, dismounted off his Horse,

and casting himself at his Feet, said, till this Day, O my Son, I have gone astray, worshiping of Idols and Devils, believing they were Gods, and persecuting the Christians; therefore I pray thee pardon me for it, and beseech *Christ Jesus* to forgive my great offences, not being worthy to lift up my Eyes to Heaven: And now, *Jehosaphat*, I am not only come, but also most willingly to be made a Christian.

Now when he say his Fathers Repentance, lifting up his Hand to Heaven, he praised God for his Conversion.

So they rode towards the City with great Joy and mirth, where they remained thirty Days.

The King then journey'd towards *India*, together with *Jehosaphat* and his Barons. Being arrived, the People came to see him, because of his great Fame.

Then took *Jehosaphat* the Treasure his Father had got, and distributed it among the needy. Afterward he instructed the *Indians*, and brought them to the Faith.

Then

Then he deſtroy'd the Temples and Idols, and built Churches and Hoſpitals to the Honour of God.

After *Avenerio* had liv'd three Years a Chriſtian, he died, and by Will gave great Immunities to the Poor.

Then cauſed *Jehoſaphat* a Hair Veſt to be made, which he commanded to be put on the King, and gather'd the Nobility and chief Officers together, bearing the Corps into a ſpacious Court where were aſſembled a multitude of People, ſaying unto them, My Lords, and you my Loving Subjects, know how vile and baſe we are in this World; you ſee an Object here: This King, which was ſo powerful, and ſo great, having ſo many Cities, Caſtles, and Signiories, perſecuting a long time the poor Chriſtians, what's he now come into? Now he's Earth, and ſhall be perſecuted of the Worms (which ſhall devour him) and turn to duſt. Where is now his Command, which had ſo many Poſſeſſions, and ſaid to his Barons Come now and help me? Where is the Wealth and Treaſure gone? his Jewels

and costly Apparrel? Behold him now clad in a Hair Cloth; you now see his Condition. When he lived, all were happy of his favour; now being dead, not a Kinsman will be buried with him. Therefore none ought to love this World, because the things thereof are transitory; but think always of death, and how he must give an Account to God for his Sins: Therefore I pray leave off your wicked ways, and turn unto *Christ*.

Now when his Father was buried, he ramained one Year in his Signiory; and called the People together, instructed them in the Faith.

After he told them he would do Penance in the Desart, and leave his Kingdom to a Lord whose life was blameless, and to him he would give his Crown.

The People at these Words were much grieved, because he said he would depart from them. Then he sent for a Baron whose Name was *Alfans*, saying unto him, I am confident of thy fidelity and truft, having had experience a long time of it, and to thy care I am resolved

to

to yield up my Kingdom and Territories: Therefore be well advised how you govern my Subjects; for it is only you I have chosen to that purpose.

This new could not but make *Alfanes* glad, who said, My Lord, what you command in all things I will obey.

So he made *Alfanes* King, at which the People did much grieve, because *Jehosaphat* resolved to leave them.

Then they said, Why will you go from us?

He answered, I leave with you a good Shepherd; and know my Soul is dearer to me than all this worlds Riches.

So he went from them to his Palace. When night was come, after his first sleep he travelled towards the Desart.

Now when the People heard he was gone, they made after him, and brought him back to the City with great joy, settling him again in his Kingdom.

He had not long been there, but he summoned the People once more, and said, My Lords, and you my worthy Friends, I now see how great your loves and affections are towards me, for which I am ever much obliged to you, and would loose my life to do you good: But when I think how dangerous it is for me, being but young, to govern a Kingdom of that weight, and enticed to all worldly delights, I cannot but grieve to think on it, in regard of my Souls good; for surely these pleasures are great hinderances to my Salvation: Therefore the Burthen being so great, and so heavy for me to bear, I am resolved (as before) *Alfanes* shall be King. Then he commanded he should be Crowned, and after taught him how he should rule. So staying a few days with them, he went afterwards to the Desart.

The sorrow of the People was great for the loss of their King, and went mourning to find him out again; but could not.

Now

Now being come into the Desart, he much desired to find out *Barlaam*; so he wandered all that day, and eat nothing. Night being come, espied a Fountain of pure Water, where he refresh'd himself with such wild Roots as he gathered in the Desart; but eating of them, he found them unsavory and bitter. Then he drank of the Water, and there rested that Night.

The next Day he travelled till Evening, and fed on the same Roots, but not above a bit or two. When the third Day came he was very hungry, and gathered more Roots, eating them with a good Appetite.

Thus he Travelled one Month, not meeting any Man: At last he found a Hermit, for which he was overjoyed, saying, God keep you, my Friend, know you in what place of this Desart I may find a holy Man whose name is *Barlaam*.

The Hermit answered, I know him not, but have heard much of him, to be both

both just and holy, and keeps in this Wilderness. So that Night he stay'd with him, and on the Morrow departed.

When three Months were expired, he found another Hermit, and said, God bless you, my Friend: The Hermit answered, Thou art welcome, my Son: What art thou? How cameſt thou hither? Whom doſt thou ſeek.

Joſaphat, said, A holy Man nam'd *Barlaam*; can you tell me of him.

The Hermit answered, I have heard of his Name, to be an upright Man, and a Servant of God, who hath a long time kept here; but I know him not. Then he staid with him a certain Time and departed.

Thus he spent eight Months in this solitary Life; and wandering up and down, he met again with two Hermits, who ask'd him what he was, and who he sought for.

He

He answered I seek for *Barlaam* the Servant of God, who keeps in this Desart to do Penance.

The Hermits said, It is almost seven Years since he was with us, and said, He came out of *India* from a City of *Aumeria*, to preach the Gospel to *Jehosaphat* his Son, whom he converted to the Christian Faith; and then he went from us to his own Cell, but whether we know not.

When *Jehosaphat* heard that *Barlaam* was in the Desart and how to find him no Man could tell, he began to weep, desiring much to see him; so he stayed a while with them; then he took his leave, and sought six Months more, but could not hear of him.

Now when he had spent two full Years, and could by no means find him out, he resolved with himself to go no further, but pass his Time in some obscure place, and there he said certain Days; At last his Heart gave him still to

go

go forwards; then he prayed, and
O thou Creator of Heaven and Ea
for whose Sake I have taken this Pil
mage upon me, assist me now in t
vast Desart, all other Hopes being ta
from me, to find out thy Servant *Ba*
am; so will my Faith be more confi
ed, and my Vows better performed, b
of me, and to thee, *Amen*.

Having made this short Ejaculati
he proceeded on his way; and go
down a Valley, he espied afar off a L
coming towards him, at which he w
troubled a Then meeting with him,
began to crouch, and lick his fee
which *Jehosaphat* seeing, marvelled the
at: So he went before him, and o
looked back upon *Jehosaphat* in an hu
ble and submissive way, which
Jehosaphat think some good was tow
him. Thus he did for an Hour or
and then brought him to *Balaam*'s
and so left him.

Then he entred in, but found no bo
so musing with himself what to do,

last *Barlaam* came, and seeing *Jehosaphat* was much afraid, because a long time he had seen no Man.

Which when *Jehosaphat* espied, he caught him in his Arms, embracing him in such a manner that he could not move.

At this *Barlaam* was troubled, demanding what he was.

He said, I am *Jehosaphat*, the Son of *Avenerio* the King, which by your Prayers was converted.

Barlaam replied, O my Friend, go from me for thou art not *Jehosaphat*, but some Delusion that wouldst deceive me, for *Jehosaphat* was fair, but thou art black; he was fat and comely, thou art lean and withered; he was clad like a Kings Son, thou art naked and beggarly, and now seven Years are past since I left him in *India*, not above fifteen Years old, and thou seemest to be forty; therefore get thee gone, and trouble me not;

for

for I think thou art some Devil that wouldest deceive me.

Then said *Jehosaphat*, O Father, when first I entered into this Desart, and forsook my Kingdom, I was twenty Years old; two Years I have here sought you, but could not till now find you; therefore my Cloaths must needs be mean, besides, Heat and Cold, Rain and Snow, ill Diet, bare Lodging, hath altered my Body, as now you see; therefore marvel not if I be so changed.

Then began he to tell, how like a Merchant he first came to him, and was the Cause of his Conversion; and so recounted all Things which formerly had past'd between them.

When *Barlaam* heard the Truth, fixing his Eyes upon him, he embraced him with great joy, and could not be satisfied, but held him in his Arms, marvelling he would leave such Honours and Riches, with other delightful Pleasures, to come so poorly into the Desart. Then

when

a he saw how naked, lean, and wi-
red he was grown, he said within
self, I am not worthy to touch so
Man: So they eat of such herbs
Jehosaphat had brought. Being satis-
Barlaam asked what was become of
Father; Jehosaphat told him of all
ngs that had passed, and the injuries
he did him: After, how he gave
the fourth part of his Kingdom,
was at last converted by him to the
ith, wherein he continued three
ars, and then died; and how himself
rned the Kingdom one Year, and
it to Asaph his Charge.

Barlaam hearing the Troubles which
had passed, and seeing how constant
remained in the Faith, thanked God,
nd so they continued seventeen Years,
ending their Time in the Desart.

At length Barlaam in his Sleep heard
oice, saying, Fifty four Years thou
ast done Penance here, serving me with
Uprightness; now therefore know,
hin three Days thou shalt leave this
Life

Life, and go to thy rest. Then c
he *Josaphat*, declaring unto him
he had heard: So he fell Sick, w
when *Josaphat* did see, he exceed
grieved, saying, *O Father wilt thou*
me alone.

When *Barlaam* saw him grieve
took Pity on him, and prayed, sa
Lord God, I beseech thee, let Jehola
also past this Life with me, that he ma
be left alone.

Then the Voice answered, *Jehos*
must remain a while here, for
Reasons.

The first is, That God will give
greater Glory than thou.

The second, that he will mak
greater Example to the People.

The third, That by his long-s
ings he shall win more to Christ.

Then he called *Jehosaphat*, telling him he heard in his Sleeep; so he com-ted him, and said, be firm and pa-nt to fight against Devils, and the mptations of the World; instructing from *Thursday* till *Sunday* how to ry himself: After he prayed for him died.

Then *Jehosaphat* made a Grave in the , and put his Body therein, leav-ng it uncover'd, because daily he wou'd see him, being much grieved for his eath.

After the Death of *Barlaam*, *Jehosa-phat* lived seventeen years in the Desart, ding so strict a Life that other rmits that lived afar off came to be structed by him.

Now on a day falling into a slumber, heard a Voice, saying, *Prepare thy self die*, for within six days thou shall go *Barlaam*. Then he praised God. ter that a Hermit which lived twenty les off came unto him, (who former-

ly

ly had lived in his City, and a faith
Friend of his) whom he found in
Cell very sick; which the Hermit
ing, kneel'd before him, and kissing

Hands and Feet, said, My Lord Jo
saphat, God give you Patience, and k
I am a Hermit, sent by an Angel to b
thee by thy Companion *Barlaam*
know thou art the Son of *Avenario*
King, and has been here thirty six y
and now I am come to tell thee,
within six days thou must change
mortal life, and I am to be with
at thy last Disolution.

T

Then Jehosaphat thanked God, and instructed the Hermit, recounting unto him all *his Life* past, and accordingly to the time died.

So the Hermit took his Body, and buried it in a Grave by *Barlaam*; after he locked up his Cell and went into *Gallia* the Realm of Jehosaphat, where he found *Alfanes* the King, to whom he told that both Jehosaphat and Barlaam were dead, and how he had buried them close together. Upon this news *Alfanes* was much grieved, then calling his Nobles, he said, *My Lords, I am resolved to go with the Bodies of* Jehosaphat *and* Barlaam, *and after to bring them into this City with as great solemnity as may be.*

So the Day being appointed, *Alfanes* with his Barons went towards their Sepulchrer, where they went with a multitude of People going likewise to see them Now *Alfanes* being come, he caused their Bodies to be taken up, and each of them to be put into two new Coffins, carrying them

them into *India*, where he built a sumptuous Church, as also two Sepulchres of pure Gold, adorned with Stones of great value, there to remain to their perpetual Remembrance.

With this INSCRIPTION.

Within this Sacred Tomb of Gold so fine,
Is plac'd Jehosaphat's and Barlaam's Shrine,
Who for their virtue and great Piety,
Are fled to Live Above Eternally.
And all that does their Steps of virtue tread,
Amongst the Saints and Angels they'll be led

FINIS.